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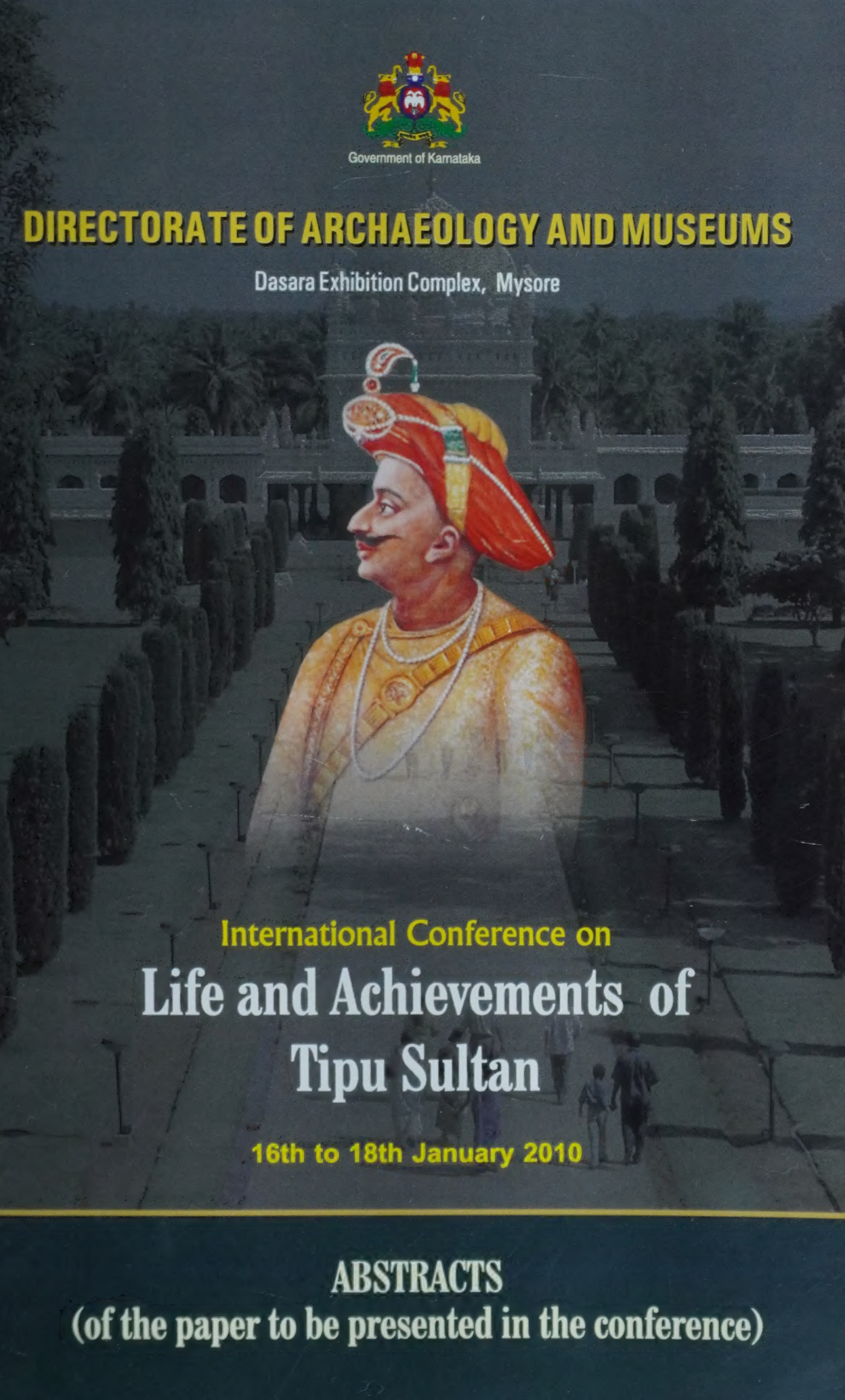

International Conference on

Life and Achievements of Tipu Sultan

16th to 18th January 2010

ABSTRACTS

(of the paper to be presented in the conference)

INTERNATIONAL CONFERENCE ON
LIFE AND ACHIEVEMENTS OF TIPU SULTAN

Invitation for
Inaugural function of the Conference

Inauguration : **Sri. B R Jayaramaraje Urs,** I.A.S.,
Hon'ble Secretary to Kannada & Culture &
Information Dept., Government of Karnataka

Book Release : **Dr. Nigel Chancellor**
University of Cambridge
ETHNO MARINE ARCHAEOLOGY
(Editor: La.Na. Swamy)

Preside by : **Sri. Tanvir Sait,** MLA,
Hon'ble Ex. Minister and Member of Legislative
Assembly, Narasimharaja Constituency, Mysore

Conference President : **Dr. B. Shaik Ali**
Hon'ble Former Vice Chancellor
Mangalore & Goa University

Date: 16th January 2010

Time: 10.30 A.M.

Place: Hotel **Sandesh the Prince,** Mysore

INTERNATIONAL CONFERENCE ON

THE LIFE AND ACHIEVEMENTS OF TIPU SULTAN

SESSIONS DETAILS

First Session: 16th January 2010, Time: 2 - 4 pm

Chairman : *Dr. Nikhiles Guha,* Kalyani University, West Bengal

1. **Dr. Aftab Kamal Pasha**
   J.N.U. New Delhi.
   Title of the Paper : *Tipu Sultan' diplomacy in Gulf region*

2. **Dr. Nigel Chancellor**
   Cambridge, UK
   Title of the Paper : *The last siege of Srirangapattana*

3. **Dr. M P Mujeebu Rehiman**
   Calicut, Kerala
   Title of the Paper : *Tipu Sultan and Malabar towards Economic and interpretations*

4. **Mr. T C R Gowda**
   Bangalore, Karnataka
   Title of the Paper : *Role of religion in his achievements*

5. **Mr. Lingadevaru Halemani**
   Mysore, Karnataka
   Title of the Paper : *Tipu as seen in Kannada folk literature*

6. **Dr. M. V. Srinivas**
   Bangalore, Karnataka.
   Title of the Paper : *Mysore Maratha relations during Tipu period*

Second Session: 16th January 2010, Time: 4.15 - 6.15 pm

Chairman : *Mr. Lingadevaru Halemani,* Mysore, Karnataka.

1. **Dr. P.N. Narasimha Murthy**
   Mandya, Karnataka
   Title of the Paper : *Tipu relations with Coorg and South Canara*

2. **Mr. Vikram Sampath**
   Bangalore, Karnataka
   Title of the Paper : *Tipu Sultan's Agricultural Policy*

3. **Mr. Karimuddin**
   Srirangapattana, Karnataka
   Title of the Paper : *Contributions of Tipu Sultan to the Development of Srirangapattana*

4. **Dr. Muhammed Maheen A**
   Malapuram, Kerala.
   Title of the Paper : *Socio, Economic and Cultural dimensions of Tipu's occupation of Malbar and its impacts on politics.*

5. **Dr. Shadaksharaiah**
   Bangalore, Karnatala
   Title of the Paper : *Tipu Sultan relations with Nizam of Hyderabad*

6. **Sri Siddhanagoudar**
   Bangalore, Karnataka
   Title of the Paper : *Rockets of Hyder and Tippu period*

Third Session: 17th January 2010, Time: 9-30-11-30am

Chairman: *Dr. Nigel Chancellor,* Cambridge, UK

1. **Prof. T P S Nair**
   Thiruvananthapuram, Kerala
   Title of the Paper : *Tipu Sultan and Malabar Polity from 1782 - 1792*

2. **Prof. K K N Kurup**
   Ernakulam, Kerala
   Title of the Paper : *Tipu Sultan: A ruler and administrator ahead of his time*

3. **Prof. Ismail**
   Vatakara, Kerala
   Title of the Paper : *Tipu Sultan and his Malabar policy*

4. **Prof. S M Mohammed Koya**
   Calicut, Kerala
   Title of the Paper : *Tipu Sultan's Administrative reforms*

5. **Prof. Sharafuddin**
   Thiruvananthapuram, Kerala
   Title of the Paper : *The Mysorean Interlude and its Impact in Kerala*

6. **Prof. S. Chandrashekar**
   Gulbarga, Karnataka
   Title of the Paper : *Tipu Sultan between imperialism and sectarianism*

Fourth Session: 17th January 2010, Time: 11.45am - 1.45 pm

Chairman: *Dr. M. V Srinivas,* Bangalore, Karnataka

1. **Dr. Ashok Shettar**
   Dharwad, Karnataka
   Title of the Paper : *Diplomatic relationship of Tipu Sultan with North Karnataka Princely States*

2. **Dr. R.H. Kulkarni**
   Bangalore, Karnataka
   Title of the Paper : *Contributions of Tipu Sultan to the contemporary art and architecture*

3. **Dr. Nataraj**
   Chitradurga, Karnataka
   Title of the Paper : *Judicial Administration of Tipu Sultan*

4. **Mr. K Mohammad Sharieff**
   Mysore, Karnataka
   Title of the Paper : *Cultural study of the inscriptions issued during the time of Tipu Sultan*

5. **Dr. G Ramarathan**
   Mysore, Karnataka
   Title of the Paper : *Administration of Tipu Sultan*

6. **Dr. K Sadashiva**
   Mysore, Karnataka
   Title of the Paper : *Tipu's Empowerment Policy for the oppressed communities*

Fifth Session: 17th January 2010, Time: 2.30 pm - 4.30 pm

Chairman: *Dr. M. Susheela Urs,* Mysore

1. **Sri. Keladi Gunda Jois**
   Keladi, Karnataka
   Title of the Paper : *Hyder and Tipu Administration in Keladi region*

2. **Dr. K.G. Vasantha Madhava**
   Mangalore, Karnataka
   Title of the Paper : *Maritime Force under Tipu Sultan*

3. **Dr. S. Narendra Prasad**
   Mysore, Karnataka
   Title of the Paper : *Relationship between Tipu Sultan and Purnaiah*

4. **Dr. K.G. Gopala Krishna Rao**
   Bangalore, Karnataka
   Title of the Paper : *Tipu Sultan's attitude towards British war captives*

5. **Dr. M. G. Manjunath**
   Mysore, Karnataka
   Title of the Paper : *Some new evidences on history of Tipu Sultan in the light of an unpublished document*

6. **Dr. M.G. Nagaraj**
   Bangalore, Karnataka.
   Title of the Paper : *Contributions of Tipu Sultan to the Development of Bangalore City.*

Sixth Session: 17th January 2010, Time: 4.45 pm -6.45pm

Chairman: *Dr. Aftab Kamal Pasha*, J.N.U., New Delhi.

1. **Dr. Nikhiles Guha**
   Kalyani University West Bengal
   Title of the Paper : *Tipu Sultan and the growth of Nationalism in Bengal*

2. **Dr. Shaik Mastan**
   Bangalore, Karnataka
   Title of the Paper : *Tipu the Zinda Rud from the Javid Namal of Doctor Allama Iqubal*

3. **Dr. Shashidharamurthy**
   Bangalore, Karnataka
   Title of the Paper : *The role of Tipu Sultan in Mysore wars*

4. **Dr. M. Susheela Urs**
   Mysore, Karnataka.
   Title of the Paper : *The attitude of Tipu Sultan towards the queen of Mysore Royal family Maharani Lakshmammanniyavaru*

5. **Dr. G Venkataraman**
   Chennai, Tamil Nadu.
   Title of the Paper : *Some aspects of revenue administration under Tipu Sultan*

6. **Mr. Jagannath**
   Bangalore, Karnataka
   Title of the Paper : *Tipu Sultan Administrative Talents*

Seventh Session: 18th January 2010, Time: 9 am -11am

Chairman : *Dr. Venkataraman,* Chennai, Tamil Nadu.

1. **Dr. B S Puttaswamy**
   Bangalore, Karnataka
   Title of the Paper : *Hyderali and Tipu Sultan as depicted in Kannada kaifiats*

2. **Dr. Swamy L N**
   Mysore, Karnatala
   Title of the Paper : *Srirangapattna through the ages*

3. **Mr. M B Patil**
   Bangalore, Karnatala
   Title of the Paper : *The Concept of Islamic Banking and Tipu Economic Reforms*

4. **Dr. J.V. Gayathri**
   Mysore, Karnataka
   Title of the Paper : *Tipu Sultan's relations with Hindu temples-myth and reality*

5. **Dr. Nagaraju T V**
   Bangalore, Karnatala
   Title of the Paper : *Tipu's vision and mission on Irrigation*

6. **Mr. Gurusiddaiah**
   Mysore, Karnatala
   Title of the Paper : *Commercial establishment of Tipu Sultan at Cutch*

Eigth Session, 18th January 2010, Time: 11 am -1pm

Chairman : *Dr. Shashidharamurthy,* Bangalore, Karnataka

1. **Dr. R Gopal**
   Mysore, Karnataka
   Title of the Paper : *Coins of Tipu Sultan*

2. **Dr. A.K. Shastri**
   Sirsi, Karnataka
   Title of the Paper : *Tipu Sultan relations with Sringeri Matha*

3. **Dr. S.K. Joshi**
   Dharwad, Karnataka
   Title of the Paper : *Forts of Tipu Sultan in Karnataka*

4. **Dr. Anitha M S**
   Mysore, Karnataka
   Title of the Paper : *Land Grants Policy of Tipu Sultan*

5. **Dr. R. M. Shadakshraiah**
   Dharwad, Karnataka

6. **Ms . Sulochana S. Potnis**
   Dharwad, Karnataka

7. **Dr. Atluri Murali**
   Hydrabad, Andhra Pradesh

IS TIPPU SULTAN RELEVANT TO-DAY?

Prof. B. Sheik Ali

Tipu Sultan is a fascinating figure of Indian History. He offered his blood to write the history of free-India. His short but shrmy rule was evenful in many respects but its main significance lies in his struggle against the colonials. He had vision and a mission; the mission was to liberate the land from the foreign yoke and the vision was to make his country most prosperous. Resistance to colonials and modernisation of his State are the two most significant aspects of his regime.

It is rightly said that the great moments of history are not those when emperes were built but those when human spirit soared high to defend the cherished values of life. Freedom of the land was Tippu's most cherished values. His maxim was that the life of a lion for a day was far better than life of a jackal for a hundred years, and that one should prefer death to dishonour. He had his own definition of history. All history is nothing but unfolding the drama of human freedom, political freedom, social freedom, economic freedom, freedom from want, from hunger, from ignorance, from apathy and from superstition. This concept of freedom coincides with Indian ethos of freedom even from the chain of births and deaths. He would say that a State was nothing but organised energy to protect, preserve and promote liberty of the land. This excessively high concept of freedom excited in him a life-passion to fight with the fierceness of a tiger against the colonials, using all his means, energy, ability, time and power.

History is on record that he fought not one but four Mysore Wars against the English in two of which he inflicted severe blows on them. His regime started in the midst of war against them and ended in the midst of war against them. The British were never confronted with a more formidable enemy. He never entertained any illusion as to the danger to India's independence from the growth of British power. He was the only Prince of the 18th Century who realised this danger, and did all he could single-handed to defeat the designs of the foreigners, not sparing even his life. He never compromised his ideals, never deviated from his goal, and

never submitted himself to the paramountcy of foreign power. It was only after his death that the English could cry, "To-day, India is ours".

The central theme of his policy was that a new political development had taken place in the country, and that was the conversion of a commercial company into a political authority, which had completely upset the balance of power in India, and that unless that balance was restored, India would not regain its national identity. He was the solitary figure of the 18th century who realised the true intentions of the British, namely to crush the independence of every Indian ruler and reduce them to the position of a pensioned Nawab or Raja.

History is liquid philosophy teaching through examples. A seminar on Tipu would pose a question to reflect deeply on his thought that flag follows the trade. When one East India Company, a commercial concern which came to India for peaceful trade could cause so much havoc as to make the whole nation fight nearly for two centuries to eliminate their grip over the land, what about a thousand multinationals who would penetrate deep into our markets to suck if any cream is left. Would not the whole of India become a labour colony to work for the capitalists abroad? Is not the wealth of a nation determined by the superior mind that nation harbours, and is it not a fact that our superior minds are all absorbed by the multinationals, working as cogs in their machines? Is not Tipu's warning that you read the writings on the wall relevant to-day?

In several other ways Tipu is relevant to-day. The most significant aspect of his life, apart from his patriotic fervour that gifted a message "with liberty gone, your soul is gone" is his creative vision which aimed at bringing about a social change in the condition of his people and in the improvement of the economic life of the masses. For his purpose he took great interest in trade, commerce and crafts. His encouragement of agriculture and industry, promotion of trade and commerce, opening of factories in near and far off places, despatch of embassies to different land to link Mysore with the outerworld and innovative measures in almost every department of the administration would speak volumes of his creative genius. His re-orgnaization of the armed forces, his establishment of the Board of Admiralty, building up of a navy, his issue of new coinage, his reform of calendar, new scales of weights and measures, his experiment of a new type of

co-operative Bank, and his novel system of justice indicate the fertility of his mind.

What greater tribute could there be than an acknowledgement of his foresight even by James Mill, a historian of his rival camp. Mill observes, "He (Tipu) had the discernment to perceive what is generally hidden from the eyes of rulers in a more enlightened State of Society, that it is the prosperity of those who labour with their hands which constitutes the principle and cause of the prosperity of the State... His country was accordingly .... the best cultivated and the population the most flourishing in India, while under the English and their dependencies, the population of the Carnatic an Oudh, hastening to the State of deserts, were the most wretched upon the face of the earth."

One example may be cited to indicate his innovative measures. The new Regulations he issued in 1792 stated, "The Rayats of your district convicted of offences are at present fined by the Government. It is ordered that in future these offences shall be commuted and that the offender in place of every *pagoda* of the fine adjudged against him shall plant two mango trees, and two trees of large *jamuns* in front of his village and to water and tend them till they are of the height of three derras".

Another example would be the building up of the State capital through a system of cooperative Bank. He asked his officials to invite deposits from the public. These were to be held on an annual basis. The principal was returned after a year along with a prescribed profit which was to vary with the size of the deposits. Three identified, smail, middle and higher. For small deposits ranging form 5 to 500 *Imamis*, the profit rate was 50%, for mid-level depositors, it was 25% and for higher category who deposited over 5000 *Imamis* it was 12%. The distinction was deliberately made to encourage "Tthe weak and helpless" Pranay Fernandes righthy observes, Tipu's conception of the Nation-State, the responsibilities of the government to the people, the elimination of feudalistic intermediaries, his attempt to build up a standard system of laws and his creation of civil services, were modern ideas, out of tune with his times, and therefore unacceptable to those around him." Yet they had an impact on the economy of the State. The result of his policy was prosperity which surprised even the British, when Edward Moore, who participated in the Third Mysore War, observed, "When a person travelling through a strange country

finds it well-cultivated, populous with industrious inhabitants, cities newly founded, commerce extending, towns increasing and everything flourishing so as to indicate happiness, he will naturally conclude to be under a form of government congenial to the minds of the people. This is a picture of Tipu's country, and this is our conclusion in respect of its government."

This state of affairs would be reached only when an efficient system of administration would launch upon a series of innovative measures that would transform his State into a humming centre of great industrial activity. He exerted his utmost to secure artisans and craftsmen from different countries to manufacture guns, muskets and a host of other commodities. His reforming zeal touched almost every department of life including coinage and calendar, weights and measures, banking and finance, revenue and judiciary, army and navy, social ethos and cultural affairs. His creative vision envisaged the construction of a dam across the river Cauvery, the details of which still exist in an inscription installed at the gates of Krishnaraja Sagar, near Mysore. He was the one who developed the technology of rocket system, and thought of establishing a University, which he named as Dar-ul-Umoor.

Silk industry in Karnataka owes its origin to Tipu, as also State monopoly of trade in such commodities as gold, tobacco, sandalwood, precious metals, elephants, pepper and timber. Efforts were made to establish pearl fisheries in Malabar by inviting divers from Muscat. Chinese were invited to help in the production of fine-quality sugar. A French engineer was asked to design an engine run by water for boring cannons. He organised a Board of Admiralty which controlled a navy of 22 lines of battleships and large frigates with 72 and 62 guns, besides a fleet of merchant ships.

It occurred to him that a small section of money-lenders, land-lords, wealthy merchants and corrupt bureaucrats had monopolised a good part of nation's wealth, reducing the masses to poverty. His ameliorative measures included State capitalism through governmental control of industries, trade and commerce. He became the greatest exporter and importer of goods which were sent out and brought in by his own merchant navy. State monopoly of commercial crops and precious metals helped State-capitalism. The Commercial Regulations he issued in 1793 carried minute details of the State Trading Corporation. As many as 17 factories

outside Karnataka and 30 within his State were established which acted as the supply depots for Mysore merchandise. The seventeen places outside included Madras, Pondicherry, Mahe', Poona, Kutch, Karachi, Muscat, Basara, Aden and Pegu. Much of the sandal-wood was sent to China. Cardamom, which was in demand for breweries in Europe was diverted to Arabia and the Middle East. Pepper trade which was lucrative ceased to be a British monopoly.

Not only trade and commerce but also crafts and industries were brought under State control. A large number of workshops were established. Buchanan gives us details of the manufacture of guns, muskets, glass, cannons, paper and a host of other commodities. Tipu was the first ruler to build merchant navy. It was his dream to keep Mysore in the vaguard of ship-building industry. As Mysore was constantly at war, it needed much iron and steel to manufacture guns and muskets. Five arms and ammunition units were set up at Srirangaptna. Iron melting and costing was done at Madhugiri, Chennarayadurga, Hagalvadi and Devarayanadurga. Srirangapatna factory produced guns, muskets, cannons, cutlery and watches. Tipu had named his iron factories as *Tarra-Mandals* which were four in number at Srirangapatnam, Bangalore, Chitradurga and Bidnur. Pearl industry, paper-making, polishing and cutting of stones, tanning and several other crafts were greatly encouraged. A look at the black pillars of Gumbuz at Srirangapatna would indicate the high quality of stone-polishing.

Tipu took great interest in agriculture, and introduced helpful measures in land tenure based on ownership of land by the cultivator. This put an end to jagirdari or feudalistic system that had persisted for long. Waste lands were given to *ryots* free of rent for the first few years; middlemen were removed from the collection of taxes; grant of *jagirs* was abolished except in the case of religious institutions. *Takavi* loans were given to farmers to purchase ploughs and seeds; the village officers were paid cash in lieu of land. In order to discourage needless litigation the ryots were encouraged to settle their petty disputes through *panchayat* system. Great attention was paid to irrigation facilities, embankments, roads and gardens.

His social reforms included prohibition of liquor; purchase and sale of abandoned girls and orphans became affences; tobacco was declared injurious to health; boiling of turmeric with cow-dung was stopped; wasteful expenditure in weddings and other social

functions was discouraged; only one per cent of one's life earning was permissible; slavery was abolished; laxity of morals was frowned upon; women were made to keep their body covered, and red-light zones were completely removed.

Another aspect of his regime is his secular policy. Gandhiji wrote in Young India that Tipu was an embodiment Hindu-Muslim unity. His letters to Sringeri Mutt of Sri. Shankaracharya speak volumes of his deep respect towards Hindu religious establishments. He furnished Sri. Shankaracharya with funds to install the displaced image in the Sharada Temple. He gave several articles of silver to different temples in the State of Karnataka. Ranganatha Temple at Srirangapatna was hardly a stone-throw from his palace, from where he listened with equal respect the ringing of temple bells and the Muezzin's call from the mosque. His civil list included quite a few non-Muslims in higher posts, besides the lower cadre which were almost entirely staffed by them. Therefore, to say that Tipu was intolerant is highly erroneous. If he was harsh on the Nairs of malabar, the Christians of Mangalore, and the Raja of Coorg, that was all because of political reasons as they had allied themselves with the British. He did not spare the Muslim Mopillas and Mahdevis either in the interest of law and order. He attacked the Nawabs of Savanur, Cuddapah and Kurnool and was more hostile towards the Nizam than towards the Marathas. His harshness was politically motivated and not religiously inspired. For a long time the colonials distorted our history to suit their imperial interests. They called our uprisings as mutinies, our heroes as villains and our freedom fighters as usurpers and terrorists. The need is great to correct these distortions.

Tipu was remarkable for the fertility and brilliance of his mind. He analysed the causes for the failure of the Indians to meet the challenges of the time. He found that the cross fertilisation of ideas, which had made India once great, had met with a natural death. He left that whereas Europe had made tremendous progress in terms of inventions and discoveries, explorations and voyages, new learning and criticism, and nation-states and enlightenment India had lost the parameters of her past intellectual glory. Tipu attempted to rectify the shortcoming in his own way. His world-wide contacts with the outside world, with France, Turkey, Iran, Afghanistan and West Asia; his sending of embassies to those

countries; his establishment of trade centres abroad; his efforts to seek political and commercial alliances; and his all-out wars against the colonials, make him a fascinating figure of 18th century. He was quite aware of the French revolutionary ideas as also the pulsating events of the time how with the French help, England lost its thirteen rich colonies in the new World, and how and United States of America had emerged. All his efforts were focussed on repeating the same events in India. He knew the Dutch had eliminated the Portuguese from indian trade, and the English had eliminated the Dutch in a similar fashion. It was Tipu's hope and dream to seek French aid to eliminate the British. He was almost on the verge of success when Napoleon Bonaparte sailed from France came as far as Syria only to be beaten by the English at Acere, which forced him stealthily to escape to France. Tipu was so fond of the revolutionary ideas of France that he had established a Jacobin Club in Srirangapatam, had planted the tree of "Liberty" outside his palace, and had called himself "Citizen Tipu".

Tipu analysed further the causes for the success of the Europeans, and found that the fire of nationalism, love of land, patriotic fervour, zest for life, and the spirit of service and sacrifice had pushed them to the Centre of world scene. Indian rulers presented a contrast to them being lost in self-interest, short-sightedness and mutual rivalries. Tipu attempted to make some amends in this direction. He never declared was against his neighbours, either the Marathas or the Nizam. On the other end they were ready to join the English to destroy Tipu. If the Marathas and the Nizam had not joined the English in the Third Mysore War, Tipu would not have lost half of his Kingdom. If the Nizam had not joined the English in the Fourth Mysore., Wellesley would not have been able to destroy Tipu completely. How eager Tipu was to form an alliance with the Marathas and the Nizam against the colonials is all now a part of history.

Again the Europeans had wrestled with ideas to evolve new schools of thought like capitalism, mercantilism, nationalism, utilitarianism, humanism, colonialism and so on, whereas Indians were still there in their mansabdari, jagirdari, zamindari and feudalistic system of society. Tipu is the solitary figure of that times who attempted to reform and modernise the society. Tipu tried to break up the tendency of far too many units of feudalism, and build up a larger modern State. He was a revolutionary figure who

believed in the dictum change was the law of nature and that constancy was death. He wanted to bring about a change in every sector of life. No change anywhere is possible without a change in man's mind, and man's mind cannot be changed until we change our own mind. Tipu had changed his own mind to focus on fight to eliminate the colonials, and was in the midst or changing the mind of others, when his rivals ended his life. The change he wanted to bring about was a simple concept that life was not worth living unless it was a life of dignity, and this life of dignity depended on liberty, which yielded the fruit of national identity, which gave self-respect to the people. Without this liberty a man was like a bird captured in a cage. Tipu desired to free the Indians from the prison which India had become. The British caught him in the process of opening the flood-gates of this prison and shot him dead. He died in the heat of spontaneous combustion of hostile forces, and not in apathy, inertia or uninventiveness.

Tipu has a message to Indians. There is no where any security for life, but there is everywhere an opportunity, the best use of that opportunity. Napoleon, known as "Man of Destiny" missed the opportunity to breath in the fresh air of his land and died a miserable death. While Tipu would over live in history as a hero fighting for a righteous cause. Secondly, don't cut a tree to get at the fruit. Whereas other Indian rulers were short-sighted to compromise with the English, Tipu never deviated from his path. They say wisdom of the self is the wisdom of the rats that are sure to leave the house before its fall, we need at least the wisdom of cannine which is never unfaithful. Thirdly, in life one should have a cause to serve, a code to follow and a creed to believe; Tipu was committed to a cause and was steady in his conduct. He fought all his life against cowardice, injustice and ignorance. He had faith in his own ideas even if others said he was wrong. Fourthly, the value of life depend not on wealth and power but on principles and practice. Tipu was engaged in a bitter fight against the English even in his dreams. Lastly, the red dawn of revolution in history is always bathed in the blood of martyrs. Success is not the criterion to judge the greatness of a man. Apparently Socrates, Jesus Christ, Joan of Arc, Napoleon, all had failed in life, yet history crowned them with glory. Tipu too belonged to that category.

TIPU SULTAN AND THE GROWTH OF NATIONALISM IN BENGAL

Prof. Nikhiles Guha, Naktala, Kolkatta

Mysore under Haidar Ali and Tipu Sultan formed the most serious obstacle to the spread of the Company's dominions in south India towards the end of the eighteenth century. Tipu roused passion in the hearts of the British, who generally depicted him in black colours. However, even they were not able to write off his bravery and steadfastness to his cause. Also his management of the country received praise in several British accounts. Still, the general attitude of the British to Tipu was no doubt hostile.

With the rise of nationalism in India, the history of the resistance offered by different Indian rules to the spread of British arms has come to be written differently. Rajput chivalry and the struggle waged by different Indian principalities against the Mughul Empire inspired our freedom fighters. The fame of Haider and Tipu roles accordingly. The first to depict their career in Bengali was Rajendralal Mitra in 1852 in the page of his journal *Bibidarthasamgraha.* Later during the Swadeshi movement in Bengal, the fight between the Mysore Kingdom and the British Empire was remembered as one between David and Goliath. The career of Haidar Ali was recounted by Professor N.K. Sinha in a biographical work in 1941, while Professor Mohibbul Hasan reconstructed in great detail the life and achievements of Tipu Sultan in book first published in 1971. Professor Hasan was then a teacher in the Department of Islamic History and Culture at the University of Calcutta. It was therefore in the fitness of things that the Government of West Bengal observed the bi-centenary of the death of Tipu Sultan at State level with due honor in 1999.

TIPU SULTAN'S DIPLOMACY IN THE PERSIAN GULF REGION

Prof. A.K. Pasha, New Delhi

For centuries India, China, Persia, Egypt and other old civilizations in Asia had been sharing with each other their experiences in all fields and enriching life of people. Trade and commerce was an integral part of his mutually beneficial interaction. Different religions, customs, traditions, languages did not prevent the vibrant exchanges and rulers in fact encouraged these developments. Many empires and kingdoms rose and fell but somehow the interaction remained uninterrupted and sustained. Even the Greek invasions under Alexander and the Mongol invasions of Persia, and the Abbasid Empire in 13th century did not prevent people from resuming their dealings with each other as they found it useful. But the discovery of direct sea route by the Portuguese sailor Vasco-da-Gama in 1498 to India changed all of this. Initially the Portuguese violently disrupted these centuries' old interactions among Asians, by imposing their will and monopolizing trade and commerce, forcible conversion to Christianity and brought many other ills. Even after the Omanis defeated and expelled the Portuguese from Oman, Persian Gulf and East Africa, but other Europeans like French, Dutch among others followed the. The British appeared more sophisticated but their goal was also the same: subjugate, dominate and colonize the Asians and Africans and control their lands. Due to its size, location and immense resources, the British found India a great asset in their global strategy. After controlling India, the British dominated the Persian Gulf and other parts of Asia and Africa and dominated its trade and commerce and virtually controlling it with their military. Haider Ali and Tipu Sultan were the two last Indian Muslim rulers in late 18th century to resist British expansion in India. This article in its first part briefly deals with the British challenge to Tipu Sultan and the second part examines in some depth the diplomatic, economic and military initiatives which Tipu Sultan took especially in the Persian Gulf region in order to neutralize the formidable British threat. In the final part a modest attempt has been made to analyze how effective were Tipu Sultan's measures in blunting the redoubtable British challenge.

FROM PROGRESS TO POLEMICS: THE ADMINISTRATIVE STRATEGIES OF TIPU IN MALABAR

Prof. E.Ismail, Calicut, Kerala

Few Indian rulers have been looked upon with so much rancour and malignment both by the British and by the Indian writers as Tipu Sultan. The English considered him as the most formidable enemy in the Indian subcontinent to be dealt with a political vendetta. After the great victoires of the English at Bengal, they never expected to have an opposition from the South as found through a local chief like Tipu Sultan of Mysore. Tipu's only ambition was to thwart the British from his spheres of influence and to which he was ready to wage any number of wars as could be seen in Mysore wars. He never compromised the ideals with the British as many of his connterparts have done in colonial India. The English never found the undauted politial spirit in him, but instead, characterized him a 'big bandit' with bigotry, introlerance and cheat. Most Indian writers followed suit the Britisn in their approach and methodology and that is the pity of it.

The advent of Tipu in Kerala marked the beginning of the end of the feudal system of administration and its replacement by a centralized system. The feudatories, mainly the Namboodiri Brahmins and Nairs, lost their grip over their lands and were compelled to leave to more secure places like Travancore, creating a great political vaccum. With the disappearance of *Naduvazhis* (petty rulers of feudal nature), the Mysoreans introduced a new and comparatively progressive land revenue system from which the intermediaries were exempted. Though novel and acceptable to the common people, this greatly affected the feudal land owning class, who were enjoying the benefits of the land governance for generations. This "shock treatment" to the traditional Kerala society deprived them of thier time-honoured privileges. Further, he introduced a rigorous revenue management founded upon the encouragement of peasant agriculture and the elimination of Zamindars. Such a move of Tipu naturally made him unpopular in

Kerala situations. The 'authority' and the land revenue collection had never before been so divorced from each other, for, in Mysorean times, even the land revenue was collected directly from the cultivators. The Mysorean policy of exacting a certain portion of *Pattam* (customary share of the produce) formerly collected by *Kanakkaran* and *Janmi* was looked upon with resentment. The introduction of new coinage by the Sultan was also viewed with suspicion.

It is a fact that the British were successful in projecting the Sultan as a bigot and several works have been written to make him so. Wilks, L. B. Bowring and Mackenzie are only some of them. While they characterized him as a reactionary and backward looking, a few of them appreciate his administrative reforms like taxation, construction of roads, reorganization of the army, introduction of the new coinage, registration of property and the avoidance of intermediaries in a feudal heirarchy. Here Tipu seems to be a great visionary and revolutionay.

The greatest charge levelled against Tipu, both in Karnataka and in Kerala, is that he was a fanatic and his reforms are all religiously motivated. But later researches have disproved all such accusations made mainly by the British. Letters preserved by the chief priest of Sringeri reveal the fact that Tipu was the patron of the temple like many other temples in his Sultanate. He alloted funds to reinstate the image in the Sharada temple destroyed by the Maratha army in 1783. He contributed lavishly money, elephants, gold and silver articles including jewels to the temples like Narayana swamy temple at Melkote, Lakshmiknatha temple at Kalale, Srikanteswara temple at Nanjangud and Ranganatha temple at Srirangapatna which lies very close to his own quarters. He also made arrangements to feed the Brahmins, bore the expences of many Hindu religious ceremonies and gave grants to temples. He even punished one of his Muslim officials who harassed a Hindu for being married a Muslim girl.

Amidst political uncertainty and the British colonial pressures, Tipu was able to deal harmoniously with other religious groups during the time of his exploits in Kerala. The famous Krishna temple at Guruvayur has a record which prove that one Hydroskutty Moopan who was in charge of the place made under orders of Tipu an annual grant to the temple expenses. Even Pazhassi Raja, a formidabie Hindu adversary of Tipu is believed to have visited

him several times while he had been in Malabar, as recorded by William Logan. In Kerala, there were even instances of the opposition against the Company by the combined forces of Pazhassi Raja and Tipu Sultan.

For the British, Tipu was the model of an 'Oriental Despot'. But he posed a great challenge to the British hegemony in the South. Being a strong opponent of British colonialsim, he fought tooth and nail unto his last. As a reformer-cum-administrator and a visionary of par excellence, Tipu lived far advance of his times, and that led to his total rejection and final failure in Kerala. Compared to the struggles of the Marathas, the Mysoreans under Tipu played a more serious and effective role in thwarting the British supremacy from the Indian soil in such an early age.

TIPU SULTAN - AN ADMINISTRATOR - REFORMER

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Tipu Sultan, the celebrated ruler of Mysore is remembered not only as an efficient administrator but as an administrator-reformer as well whose imagination and reformist zeal knew no boundary.

Tipu was no doubt a warrior. But he was driven by a desire to improve the condition of his people and thereby add to his own resources. One of his major concerns was with agricultural improvement. He issued an order with the object of avoiding revenue collection at wrong time which would compel peasants to seel their cattle. He issued orders for *taccavi* loans ' in the form of cattle and grain' in order to enable them to undertake cultivation. He made arrangements for reparing old canals and embankments and to build new ones. He was interested in furthering agricultural manufactures.

Another major project in which Tipu's far sighted imagination was seen was the introduction of sericulture in Mysore which was to grow later into such a successful industry. In the sphere of manufactures too Tipu embarked on a campaign of launching new ventures with a view of opening up avenues to promote industries.

THE MYSOREAN INTERLUDE AND ITS IMPACT IN KERALA

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Malabar came under the suzerainty of Muslim rulers of Mysore when Hyder Ali and Tipu Sultan began their military campaigns. The Mysorean conquest of Malabar was a much-needed psychological boost to the Muslims there, and their conditions improved a great deal during the period of Mysorean conquest of Malabar (1766 to 1792). When the Muslim rulers invaded Malabar, the Muslims of the area lent them thier wholehearted support. This in turn was reciprocated by the Muslim rulers who saw them as their co-religionists and supporters. The Muslims felt that things had turned in their favour, and they got employment in the military and administrative services under the Muslim rulers.

On the other hand, the Mysorean interlude produced negative consequences as far as the Hindu populace of the Malabar was concerned. The wealth which they accumulated over the years by means of spice trade was extorted by the Muslim rulers. Many of them fled to other places, leaving their cultivated areas which resulted in the destruction of agriculture in the area. With the fleeing of Nairs, Namboodiris, and Kshtriyas, who belonged to the higher strata of the Hindu society, there went the arts and letters which they patronized. This in turn paved the way for the rise of a new middle class which was destined to play a leading role in the future.

Another result of the Mysorean invasion was that it created a cleavage between the Mulsims and the Hindus and destroyed the social harmony. When the Tipu was defeated by the British, the Muslims lost the privileged status they enjoyed for more than 25 years. It ws this discomfiture which brought about the 'Mappila outbreaks' of the 19th century Malabar. In other words, these outbreaks were but a legacy of the Mysorean invasions.

The Mysorean conquest freed the low-castes from the ill-treatment for centuries, and they escaped from the trammels of caste rules. They won for the first time social and consequent

economic freedom, and embraced the religion of the conquerors. The new converts lost no time to turn against their oppressors. This was a great social revolution unprecedented in the history of Malabar.

THE MYSORE-KERALA RELATIONS: TOWARDS A RECONSIDERATION

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The period of Mysorean administration in Kerala, popularly known as 'Mysorean interegnum' and 'Mysorean interlude' is the most controversial period in the history of Kerala. The present paper endeavours to examine major historiographical trends with regard to the Mysorean presence in Kerala general and Malabar in particular. Fom the very beginning of Colonial writings, the father-son duo, Nawab Haider Ali Khan and Tipu Sultan have been depicted as the epitome of all vices on the earth. To them, the Mysoran power was characterized by bigotry and cruelties. The Nationalist School, unfortunately could not recognize the colonial historigraphical modalities of the British and the same perception was followed by them. The best examples are Ashin Das Gupta and K. Madhavan Nair, who found Tipu Sultan as the causal factor of decline of spice trade and later communal polarisations in Malabar. At the same time, there was also a tendency from part of a group of scholars to eulogize the Mysoran rulers, as a counter text to the British and Nationalist paradigms. The recent trend is to find authorship of the dilapidated temples in Malabar in Tipu Sultan. Apart from the spokespersons of the cultural nationalism, this kind of a (anti) historical consciousness is spread through the Government sponsored project of Panchayath *Vijnaneeyams* (Panchayath Gazetteers). All the above categories of writings focus on the religious overtones of the Mysorean invasion of Malabar. The paper, based upon archival sources, indigenous records and other texts offers an economics interpretation of the Mysorean presence in Kerala in the second half of the eighteenth century.

TIPU SULTAN'S RELATIONS WITH THE SRINGERI MATHA

Dr. A.K. Shastry, Sirsi, Karnataka

About twelve hundred years ago, Adi Sankaracharya, the greatest exponent of Advaita doctrine, founded the Matha at Sringeri. The Vijayanagara rulers, the Nayakas of Keladi, the Odeyars, Haider and Tipu of Mysore, the Marathas, the British Commissioners and several other chieftains made endowments to the Sringeri Matha.

There are 47 letters relating to Tipu in the personal possession of Sri Sri Bharati Tirtha, addressed to the Jagadguru, Killedars, amaldars and parupatyagars. There are also copies of original letters found in the kadatas of the Sringeri Matha.

Tipu repeatedly requested Sri Sacchidananda Bharathi III to offer prayers to God and bless him by sending prasada and mantraksate. A brief survey of a few illustrative reconrds is as follows.

In 1783 Tipu acknowledged the receipt of Sri Saradamba's Prasad and clothes and issued a rahadari, in connection with the Guru's pilgrimage to holy places. A warm reception was to be given to His Holiness and a good accommodation and provisions for his retinue were to be provided.

Tipu's government seized 'Muru savirada muu varadhada sime' of Sringeri. After a careful examination of the original sanads, granted by the previous governments to the Sringeri Matha, Tipu returned the lands to the Matha.

When Tipu came to know about the loot of the Sringeri Matha in 1791 by the Maratha cavalry led by Ragunatharao Patvardhan, he wrote to the Guru. "People who sin against such a holy place will at no distant date suffer the consequences of thier misdeeds. People do evil smiling, but will suffer the penalty in torments of agony; this adage will be fulfilled. Treachery to gurus will lead to allround ruin, destruction of all wealth and the ruin of the family." The sultan granted 400 rahitis for the restoration of the temple and the reinstaliation of "Sri Saradamba's idol. Madharao Narayan, the

then Peshwa, after making an enquiry, ordered Parasuram and Ragunatharao, to return the looted articles to the Matha and obtain receipt from the Guru.

Tipu requested the Guru to perform Sahasrachandijap a for attaining welfare of the government, the people and the kingdom.

In 1795, the Sultan wrote to the Guru, " I depend upon three powers; God's grace, Jagadurur's blessing and prowers of arms. If God wishes to grant success, that is possible only with the blessing of a great Guru like you." He sent a crystalline Linga and two Sivalingas of emerald to the Guru, with a special request to worship.

In 1798, Tipu wrote the Guru, requesting him to accept an almanac for Kalayuktaksi samvatsara (A.D.1799). The Jois of Sringeri was to be assigned the duty of finding out auspicious days by referring the almanac.

The correspondence between the Sultan and the Sringeri Matha is from 1783-1798. He acknowledged the time-honoured titles and insignia of the Jagadguru and also sarvamnya privileges of the Dharmasamthana. When Tipu was facing a number of problems, it was natural on his part of seek moral support from the Sringeri Jagadguru. It is important to note that even Haider Ali had revered the Srigeri Gurus. There does not appear to be an iota of artificialness in the text of his letters to the Jagadguru. It is also a fact that sometimes we find paradoxes in great men. However, Tipu's relation with the Sringeri matha was not a myth, but a reality.

JUDICIAL ADMINISTRATION OF TIPPU SULTAN

Dr.Prof. Nataraj, Chitradurga, Karnataka

Tippu Sultan took a great interest in the administration of justice with a standard system of law in both civil and criminal courts are concerned. He was secular administrator and gave equal importance to Hindu and Muslim legal experts who assisted the judges in judicial proceedings. A digest of Hindus law was prepared in Sanskrit by learned pandits and it was translated into Persian and English. However, Qazis use to decide disputes related to property, succession or inheritance as per the provisions of Mohammaden law. It was the duty of AMILS (Amladar/ Thasildar) to investigate serious criminal case and report to higher authorities for decisions.

Tippu Sultan has separated the judicial administration from revenue officers. This was done because to check and balance the powers. Almost all provinces was governed by a civil officer known as "ASIF" who was in-charge of finance, revenue and civil administration. The other one was "FOUJDAR" who looked after in maintaining the law and order. In area villages were maintained by Patels and Shanbogs responsible to manage Roads, Plants, Trees, services of arbitration and settlements of small and petty disputes.

Tippu Sultan believed and practiced to atonement and expiation theory of punishment. It has been usual practices of most of the rulers in the history, either in India or elsewhere, many a times they preferred the theory of deterrent and retributive in punishing the offenders and guilty. In the past both deterrent retributive has proved futile in containing crime and lawlessness. Nevertheless, Tipu Sultan was judicious and far-sighted in his judicial administration, but he hardly tolerated the infidelity, activities of spices or cases of revolt against his state, where he dealt severely.

Tippu Sultan prefers to give a fair and equitable chances for those who held guilty. Whether it was case of Mir-Sqdiq one of his close lieutenant in his cabinet, a Musilm soldier who was accused

of molestation case against KAVERI the daughter of again a confident cabinet i.e., Dewan Poornaiah, all these and in many other cases he was linient and mild in punishment. Even for those agriarious who were convicted in some offences, instead of fining and incarcerated rather asked to do toe plantation or afforestations.

Tippu Sultan had a very intimate liaison with the public in his day-to-day affairs. He could eliminate intermediaries and feudalistic officers in order to strengthen his administration. No one can forget how he abolished "Zamindari" system and promoted co-operative based agricultural system. The farmers were not taxed heavily instead accordingly to their agricultural produces. There use to be a tax free lands and tax free seasons for Rayaths depending on the returns form concerned lands. This revenue reformation was well received by farmers and helped in maintaining a perfect balance in the internal law and order situation, Tipu Sultan was very cautious in his internal administration was concerned, because the Britishers always tried to destabilize and abetted the local administrators and law enforcers.

The internal administration of Tippu Sultan was so strong because he kept the portfolio of police department under his direct control and gathered intelligence report on regular basis. He used to give strict directions to amend the intelligence lapses.

Tippu Sultan was secular in nature. A King or Ruler must be a secular in order to gain a place in history and he was not an exception. But during his time Britishers found that Tippu Sultan was a major obstacle in their way to rule the Mysore State. Hence the Britishers tried to spread false propaganda that Tippu Sultan was against Hindus and he was treating Hindus with hatred. This was contrary to the reality of this persona. Tippu Sultan has had his high profile officers and cabinet posts were held by many Hindus like Poornaiah the finance minister, Krishna Rao as Treasurer, Hai Singh as the commander, Srinivas Rao & Appgi Rao as Ambassadors & so on.

This is how Tippu Sultan maintained a perfect balance as a secular administrator with a judicious in nature in the administration of justice to all during his time.

THE ACHIEVEMENTS OF TIPU SULTAN IN THE KELADI STATE

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Before going into the subject of the conquest of Keladi state by Hyder Ali in 1763 AD it is worthwhile noting the political history of Keladi (Keladi polity). The first capital of Keladi kings was Keladi ruled for about 14 years from this place. The capital was shifted to Ikkeri during the time of Sadasida Nayaka. They ruled from Ikkeri for nearly 125 years. It is noteworthy that the travelogues A/cs of Pietro Della Valle Italian Traveller in 1623 AD in the Italian language on the social economical and cultural history of Keladi is preserved in the Trieste Museum, Italy. The third capital of Keladi is Bedanur (Now Nagara). Haider renamed Bedanur as Nagara [Venkappaiah was the Dewan of Hyder Nagara the descendant family member of K. Gundarois.] After Hyder Tipu ruled Bedanur. the contributions of Tipu ruled Bedanur, the rare historical records pertaining to Tipu's administration in the Kannadalangage and Modi script collected and preserved by me brought new light on the admisistration and minnt in the Nagara.

TIPU SULTAN AS DEPICTED IN KANNADA KAIFIYATS

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Kaifiyats are historical documents collected col Mecanzie in the 18th century. The term Kaifiyats is an Arabic word; it means legends. Local History, folk tales and stories about a particular region or individuals. These documents were written by local officers, shanubogs, Patels and village Pandtis. Mecanzie collected these documents in response to the criticism that there were no sources for the South India. He thus opened the windows of local history. These Manuscripts were colleted during 1800-1821. The Karnataka scholars realized the important these documents took up the study of these Kaifiyats. The notable among them are M.H. Krishna, T.T. Sharma, Benagal Ramarao and Hullur Srinivas Jois. The Kaifayats therefore are the new sources for the study of the history of modern Mysore.

There are may Kaifiyats which throw light on the life and achievements of Hyder Ali and Tipu Sultan. The exploits and administrative changes of Hyder Ali and Tipu Sultan had brought about revolutionary changes in the political and social life in Mysore. These events which were fresh in minds of the local people were reported by them and obviously they are very important sources for the study or the life of Tipu Sultan:

Two Kaifiyats
1) Hydarana Kaifiyattu - 1
2) Hydarana Kaiiyattu - 2

provide ample material for the study of Hyder Ali and Tippu Sultan. Hyder is described us a prominent Nawab of Mysore. The two Kaifiyats give elaborate details of Hyder conquest of Nagar (Bidanur), this was a very strong prosperous kingdom and naturally it attracted the attention of Hyder Ali. Hyder who had determined to eliminate all the Palegars South India planed to attack Nagar he gathered intelligence from is spice and prepand for the campaign he was abley assisted by Medakari Nayak the Palegar of Chitradurga. The two Kaifiyats described how Hyder exploited the dissension in Bidanur and marched on that kingdom. Veeramammaji the queen was captured and put in prison. Hyder was able to take possession of the treasury containing vast amount of wealth.

The Kaifiyats throw light on the death of queen Veerammaji and her adopted son who was taken away by the Marathas. There is a reference to the Kandachar force under Poonaiah which played an important role in the campaign. Hyder took at the tak of reconstruction of Nagar appointing technicians from various parts of India.

The Kaifiyats also record the appointment of Shaik Ayaz as governor of Bidanur and the conflict between the former and Tipu Sultan. There is a reference ot Belur Chennabasavaiah as Amaldar of Vastare and the suppression of Palegars by Tipu Sultan and Dewan Poornaiah.

The Kaifiyats also throw light on the attempts about social harmony during reign of Hyder and Tipu Sultan. On the whole these Kafiyats are very valuable sources for the study of the life and achievements of Hyder and Tipu Sultan in Mysore State.

TIPPU'S VISION AND MISSION ON IRRIGATION

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Irrigation was a major input contributing to the advance of agriculture. A study of contemporary epigraphs reveals the evolution of a well established tradition on irrigation in Mysore province. The traditional growth of tank irrigation system and procedures became clearly visible during the rule of Tippu Sultan. A survey of literature on Tippu found that no attempts are being made by any scholar to shed light on irrigation works. The revenue regulations indicate that the government took great interest in constructing and encouraging the construction of irrigation works. The policy of encouraging private entrepreneurship in irrigation works through inams, free of revenue continued. There is a reference to works which belonged to state, arrangements were initiated by Tippu for regular inspection by the authorities and devices were evolved to maintain such works towards sustenance.

An imaginative vision of his splendid plans on irrigation have appeared on the scene. Though Tippu's administrative and reforming zeal in matters of military, commerce and agriculture was meticulously noticed by the scholars, irrigation plans and programes are more or less remained unnoticed to a large extent. River based irrigation schemes received priority under Tippu and was supported by the statements of Mark Wilks and Francis Bucanan. Tippu laid the foundation stone for a massive irrigation project. On the other hand, the contemporary British administrators gave altogether a different version of his utter negligence and wanton destruction of irrigation works.

Hence the contrary expressions need an objective analysis and interpretation of historical data. In this paper an attempt is made to trace Tippu's vision and mission on irrigation works in Mysore province. There is a scope to visaulize his plans and programes on hydraullic activity, "A Missing LINK" by taking into account the circumstances and other forces at work during his tenure. Thus a clear 'vision and mission' of Tippu can be established through the epigraphical, archival material supported by secondary sources may find sufficient in establishing the statement.

COMMERCIAL ESTABLISHMENT OF TIPU SULTAN AT CUTCH

Mr. Gurusiddiaih C, Mysore, Karnataka

Tipu Sultan was the prominent ruler of Mysore during the second half of the eighteenth century, who defied the British and refused to accept the subsidiary alliance of the East India Company. He cultivated diplomatic and commercial relationship between Mysore and Persian Gulf States in 18th century. He made pioneering effort towards strengthening the political and economic ties between these two regions. Basing on a wide range of primary and secondary sources this paper makes an analytical narrative of the factors which brought about the development of Mysore state under the dynamic rule of Tipu Sultan.

Tipu was born on November 20, 1750 at Devanahalli, North West of Kolar in Karanataka Sate. He was the son of Haidar Ali and Fatima Begum. At the age of 32 he came to power after his fathers death in December 1782. Then he took total control over administration of foreign trade operation and he opened seventeen foreign trade centres outside Mysore and India. Cutch factories were the among the important commercial establishment of Tipu Sultan outside, Mysore.

Tipu established two factories one at Cutch Mundhi in 1786 and another at Mundhawee in 1789. The port of Mundhawee was 16 miles from Cutch city. Cutch was the important port town in Sind province of South Western part of Guzarat, India. Bhooj was the capital of this country, the port of Mundhawee was known in ancient times as Rayan or Raipur. It was the largest port in Cutch and was considered as the queen of Arabian sea. It was a flourishing port and attracted businessmen from different parts of India specially Bombay, Malabar and other parts of Southern Arabia, Cutch was a ship building centre. Mundhawee had trade links with Arabia, Malwa, Malbar, Bombay by Sea. Important items imported from Malabar were lead, green, copper, cardamoms, pepper, ginger, bamboos, teakwood, rice. From Arabia horses, dates dry and fresh, silk, arms and Guns and drugs were exported to Malabar.

Tipu realized that European powers like British, Portuguese, Dutch and French which were interested in Gulf of Oman and Indian Ocean route, which would be a possible threat to his position in the western coast. So, he concluded a friendly relation and commerce with the local rulers. He stressed the importance of widening the scope and expanding the foreign trade and political relations. He thought that such relations could be turned to the political and economic advantage of his country.

Tipu's trade establishment at Cutch not mereal used for commercial but also activitessome time political. Most of the correspondence with Zaman Shah, the ruler of Candahar carried through thee factories. But within a short, period, Tipu Sultan was defeated by British in 1799.

After the death of Tipu Sultan, His Highness the Maharaja of Mysore Krishnaraja Wodier III, at the instance of Poornaiah the Dewan, appointed officers to take charge of the above said factories as public property, ascertaining the interests of public for the benefit of the state of Mysore, which had a commercial object in those places. After a short period Bombay Council ordered to abolish these establishments in December, 1800.

Tipu Sultan stands in history as a living bridge over which India marches from her unmeasured post to an incalculable future.

POLICY FOLLOWED BY TIPU SULTAN TOWARDS SOUTH KANARA AND COORG

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Even Since the kingdom of Mysore came under the control of Haider Ali Khan the State embarked on a policy of expansion. Very soon Haider led an expedition into the kingdom of Keladi, which was then ruled by the queen Veerammaji, the widow of Basavappa Nayaka, along with her adopted son Somasekahara Nayaka. Keladi had become weak due to internal dissensions. Hence it failed to present any strong opposition to the invading force of Haider Ali. The fortress of Nagara fell into the hands of Haider in 1763, which brought to an end the kingdom and the dynasty of Keladi. A vast territory that had spread up to the coast in the west and from Goa in the North to Nileshwar in the South and the entire Malenadu in the East now fell into the hands of Haider. Without wasting time, Haider consolidated his authority over the entire conquered areas of the coast of Karnataka, which remained so till the end of the Fourth Mysore war.

Whereas, the case of Coorg was not so. The Haleri family then ruled over it. The originator of this dynasty belonged to the family of Keladi rulers. This made Haider Ali to lay claims on Coorg under the pretext that since ththe Keladi rulers have been defeated and that dynasty has come to an end, their scions in Coorg were his vassals. For three decades Coorg remained under the vassalage of Haider Ai and Tipu Sultan.

Tipu became the successor to these territories along with the rest of the kindgom of Mysore in the thick of the Second Anglo-Mysore war due to the sudden demise of Haider Ali (1782). He saw to the successful end of the battle with the signing of the Treaty of Mangalore in 1784.

Tipu had the knowledge of the conquered territories of South Kanara and Coorg as he had partipated in several battles of his father against the British. In fact the real mettle of Tipu as a solider and commander was displayed well when he surprised the British by defeating them and recapturing Mangalore, which the British

had captured just 8 days back (May 1768). Haider established a naval force at Mangalore under the command of Latif Ali Beg. Since all the local ruling families had been reduced to the position of petty landlords, there came up a number of military camps along the coast while Bidanur and Mangalore became the key centers.

Tipu was at Tellichery when the news of the death of his father reached the camp. He hurried to Arcot and took over the charge of the state and took control of the army but had very little time to take stock of the existing political situation. Soon he heard the news of the fall of Coondapur (Kundapura) in January 1783, to the British army under General Mathews who with hurried marches facing successfully all obstacles along the route and occupied the fortress of Nagar, which Haider had renamed as Haidernagar' (Haidergadh). Actualy, the fortress of Bidanur was surrendered by its 'Kaille dar' Iyaz Khan to the British (29th January, 1783), under th suspicion that Tipu ws planning to reduce him of his power as he was a trusted servant of Haider Ai. But he success of the English was shortlived. Tipu in a hurried way led a huge army and encircled the area by the end of March 1783 and forced the English to capitulate themselves. Thus the up the Ghat area of the kingdom of Keladi remained safe in the hands of Tipu.

But in the meanwhile Colonel Campbell led a force from Coondapur to Mangalore and occupied it by destroying the Mysore Navy, which had been established by Haider Ali. Tipu sent a big force for recapturing Mangalore but it suffered reverses at the hands of the English. The English force under Colonel Campbell, which had taken position inside the Mangalore Fort suffered very much due to (1) the commencement of a heavy monsoon, and (2) the continued attempt of Tipu to breach the Fort and occupy it. This siege lasted for over two months made the English to pray for a armistice. During this time General Macleod led an English force to Mangalore to reinforce the English strength. But finding the general condition unsuitable, he sailed back with his force on 2nd December 1783. The French who were on the side of Tipu refused to help him on the ground that a peace treaty had been signed between France and England. Tipu also had to face difficulties despite he had an upper hand in the Mangalore siege. The English army inside the fort had suffered very much on health and food grounds. More than two thirds of it was sick with a death rate of almost 15 per day. Colonel Campbell exhausted by the situation

surrendered to Tipu on 30th January 1784. The Second Anglo-Mysore war came to end with the signing of a Treaty at Mangalore on 11th March 1784, which recognized the statuesque of each other's possessions prior to the commencement of the war.

When the war was still on, Tipu studied the local situation very carefully and decided to punish his adversaries. All the local chiefs of the Kanara Coast were dispossessed of their political and territorial authorities but allowed to posses only their private lands sufficient just for their living. The chiefs of Kumbla, Vitila and Nileshwara, who aligned themselves with the English at Tellichery, suffered much.

Amongst the general public who suffered very much were the Kanara Christians. The commercial and political activities of the Portuguese on the Kanara Coast led to the introduction of Christianity both by persuasion and conversion. The policy followed by the Keladi rulers also helped the growth of the Christian population in their kingdom. When the English captured Mangalore the Christians of this region thought that the change would lost long and hence began to provide all help and cooperation to them. The English were also after getting the local Christians on to their side. In fact it was this help of the local Christians that often helped the besieged English army to survive but to the ire of Tipu. Tipu immediately ordered for the arrest and transportation to Srirangapatana for all Christians of the region. The sufferings of the Christians enroute the capital was too much and many died on the way. Not much is known about the facilities the Christians had for their stay at the capital. And also regarding their conversion to Islam there are divergent views. Like any other people in the prison of Tipu, Christians also suffered from inhuman treatments and conversion to Islam. A few of those who survived got freedom and went back to their places in 1792 and the rest after the debacle of 1799.

Unlike South Kanara, Coorg presented a different political atmosphere to Tipu. Though, the raja of Coorg had been defeated by Haider Ali, there was a simmering discontentment against the invader and tried every opportunity to regain their freedom. It is strange to note that the problems of Coorg got entwined itself with that of Malabar. In a way the punishments meted out to the people of Coorg by Tipu, were similar to those of Nairs of Malabar. When, even Tipu went to Malabar for suppressing rebellion Coorg trampled under his army.

Two years before his death Haider Ali had seized an opportunity to declare himself the guardian of the Royal Family of Coorg by arresting it at Gorur and occupying the territory. Thus Coorg came under the direct control of Mysore. But soon Coorg rebelled. The commencement of Second Anglo-Mysore war temporarily relieved Coorg of immediate action of Haider Ali. Tipu also could not divert his attention towards Coorg as he was seized of the situation after the death of his father. The end of war and the signing of the Mangalore Treaty on 11th of March 1784 enabled Tipu to take action against Coorg the armies of which had defeated his armies at several places. Within a short period Tip succeeded in taking control over the entire region and strengthened the forts of Kushalanagar, Beppunad, Bagamandala and Madikeri (Mercara) and garrisioned them properly. It is said that as a step for maintaining peace in a pretentious manner Tip lured the people of Coorg to Talakaveri where he arrested, and transported them all to the capital Sriranapattana where they were forcibly converted to Islam. The number of people so arrested along with their families is estimated at 85000 by G. Richter, the Editor of Gazeetter of Coorg (1870). Muslim families brought from Adoni were settled in the depopulated territory of Coorg. There is consensus regarding the arrest of the defeated soldiers and their transportation to the capital but not with its actual number.

It is said that Tipu took this drastic action against the Coorgs to prevent further revolts against his authority. But no sooner Tipu left for his capital than began revolts in Coorg. The new settlers were sent back to Mysore and the Coorgs bean to undo the works of Tipu. Virarajendra along with his wife and two brothers Lingaraja and appji the principal survivors of the Coorg royal family, who had been shifted from Gorur toe Periyapatna by Tipu, Escaped fro the jail in December 1788. Virarajendraj along with his people had spent over six years in jail at Periyapatna. This escape of Virajrajendar began to write a new chapter in the history of Coorg. Overcoming his earl difficulties and setting aside the claims of the king of Kote (Malabar) by force Virarajendra immediately turned his attention to recover all the territories of this kingdom which had been occupied by Haider and Tipu. Tiipu heard of this rebellion and immediately dispatched a strong force under the command of Gulam Ali. The Raja of Coorg suffered at the hands of Gulam Ali and would have totally defeated but for a sudden change in the condition in Malabar which made Tipu to ask his commander to

move to that place immediately. Taking advantage of this unexpected respite, Virarajendra immediately attacked and took over the fort of Kushalnagar in June 1789 and it was reduced to ashes. In August he laid siege to the fort of Beppunad and occupied it. The Muslim force tried to protect the fort of Bagamandala in vain. Thus almost all parts of Coorg fell into the hands of the Coorg Raja excepting the fort of Madikeri, the fall of which was in the sequel. Virarajendra soon embarked on the reoccupation of Sulya, Panja and the surrounding areas, which had been earlier ceded to Mysore. Tipu alarmed by these quick successes of Virarajendra sent fresh forces to suppress the Coorgs but the latter valiantly defended their kingdom. In October 1890 Virarajendra entered into an alliance with the English at Calicut. Tipu tied in vain to foil it. In the meanwhile the Fort of Madikeri, last hold of Tipu in Coorg also fell into the hands of the Raja of Coorg. When the third Anglo-Mysore war broke out Virarajendra pruided all help to the English forces from Bombay. When the treaty of Srirangapattana was signed in 1792 Tipu was forced to relinquish the territory of Coorg to its Royal family. Thus Coorg became independent under the British umbrella.

We came across one common policy followed by Tipu with regard to the two territories viz., capitulation, transportation and conversion to Islam of a very large number of people, though there is no unanimity regarding the actual number of people capitulated. Scholars hold different opinions even with regard to the mass conversion of p.o.w's. They project two opinions viz., (1) political expediency, and (2) religious bigotry. Perhaps Tips combined both for achieving both the ends. His addresses to the people both in Malabar and Coorg vouchsafe this. In Kanara Tipu had to fight against the English and any group that helped the latter was considered as enemy group. Whereas, in Coorg, Tipu had to safeguard his sovereign authority and hence considered the revolters as his enemies.

Perhaps Tipu was not diplomatic in his policies towards both the Kanara and the Coorg. The strategic nature and importance of both the regions should have been taken into account before launching and idea. His moves in this region were of the nature of a conqueror. The Deputies left in this region for administration proved to be looters and were afraid of the suspicious nature of Tipu hence became an easy prey to the enemies. If ever Tipu had

followed a conciliatory policy, while taking the people into his confidence and restricted the acts of punishments to 'just necessities' the regions would have provided the commercial and economic stability whereby increasing the political strength of the Sate. Though Haider Ali ad taken some interest in building a naval command at Mangalore Tipu did not supervise its actual working. And when the English destroyed it no immediate action was taken to rebuild it. It was too late when a blueprint was prepared for the establishment of a grand fleet. The foreign trade of the state was reduced to the bare minimum and probably restricted to only rare commodities due to the in secured seaboard. This slashed the income of the state when compared to that of the kingdom of Keladi in the past. Thus Tipu was destined to inherit two very rich provinces but failed to retain and enjoy them.

LAND GRANT POLICY OF TIPU SULTAN

Dr. M.S.Anitha, Mysore, Karantaka

In India tradition, a foremost achievement in the life of a faithful man-to spiritually or materially progress-was to grant land to a religious institution or individual. This concept of land grants was originated and enjoyed by Buddhist, Jain and Vedic religions.

In our time of study, Tipu Sultan used land grants as an instrument of state policy. His cultural background was Islam, alien to the native religions. Tipu had inherited the usurped kingdom of Mysore from his father Hyder and therefore was not a hereditary ruler with an absolute claim. Hence to gain absolute control over the administration of Mysore, he realized the need to legitimize his powers. To achieve both these aims he changed the policy on land grants, continuing the land grant system with subtle refinements to both religious and secular land grants.

These altered policies strengthen his ties with the Brahimin community, securing the loyalty of religious groups and religious institutions which had traditionally supported the hereditary kings, the Wodeyar's. Similarly he extended land grants to his own religious community and religious organizations which enhanced their fidelity. Through his secular land grants he succeeded in extending lands to Shudra and untouchable groups, gaining in turn the allegiance of an extensive group of people and procuring solid support for his new ruler ship.

His implemented reforms in all spheres of life and policy, aimed at state progress. Measures were taken to survey lands given as religious grants in the past and bring them under the purview of the revenue department. He introduced a system to pay compensation money to individuals who returned their non-revenue lands and did not support the practice of donating entire villages thus preventing a graded feudal system. The 'Chor Inam' (fake land grants) and the donated lands that had crossed the expiry limit were confiscated and taken to distribute among the ordinary farmers. Nevertheless, when it was deemed essential, he granted

certain areas of land for good purposes under the religious grants scheme. There are over 70 such documented land grants available.

Secular grants were assigned to the nearly 3 lakh soldiers in the Mysore army. Further, the Kandachar (police) force, Neerganty (the official regulator of water to yields from the tanks of the villages) Thoti, Thalavara (villages officials) and other Governments servants appointed by Tipu were given uncultivated lands in lieu of the half pay they were receiving. In this way, five lakh soldiers and civil staff were given secular grants and became land owners. Tipu's land grant policy set apart the middleman and the real cultivator who would aspire to improve agriculture and thereby the welfare of the State.

In view of these innovative and progressive changes, this paper critically examines the political, economic, administrative and cultural aims of Tipu Sultan.

TIPU'S EMPOWERMENT POLICY FOR THE OPPRESSED COMMUNITIES

Dr. K. Sadashiva, Mysore, Karantaka

The Indian social system has a history of thousands of years which in its formation was heavily influenced by economic, religious, cultural and political elements. This graded social system was dependent on a particular group's status, rights and duties, and determined their the ownership or hold over other groups control according to economic production, political pull, religious influence and so on. This in turn produced a ruling class and a visibly oppressed class. Simply put those who held land, or were members of the artisan and merchant guilds became the ruling class. Similarly the administrative, economic, and cultural polices of the political forces played their role in the formation and perpetuation of these groups. Thus, the ruling groups controlled the entire material and spiritual life. To perpetuate their absolute power or sovereignty they denied the "oppressed class" from obtaining land and imposed methods like forced labor, creating a vast population, legally imprisoned in the name of Poovamaryada and Chatussamaya Pratishapana etc. The opposed groups accepted their lot in life as part of the ideal system of society that they needed to play their part in.

Tipu Sultan did not approve of the Poorvamaryada socio-economic system, which was an alien force and had taken the reins of power in Mysore State. Rather he tried to form a new socio-economic and political set-up based on a concept of his own and attempted it in administrative reforms. Thus this became indirectly responsible for the empowerment of the oppressed groups. His policy of empowering the oppressed groups has been viewed as a step in achieving two goal. The first one was to emasculate the feudal land-holding system which supported the Wodeyars, the previous political power. The second one was to empower the oppsed groups who would then become a loyal force made of the vast masses, cementing his rule by their consent.

Tipu sought to bring about changes in the caste system which nourished feudalism. This he did via administrative reforms. Further he brought changes in the economy by altering the relationship between land and market. The shudras and untouchables of the Hindu society were no longer prevented from becoming land owners. These oppressed majority groups were now permitted to obtain employment in the army and civil administration. Now, they not only received good salaries, but were also strengthened the as communities because Tipu gave them land in lieu of their salary. Tipu's pronouncement that the ruling class should no longer extract forced labor, was not just a blessing for the oppressed groups. They could now cash in their overtime as waged labourers for money which paved way of capital savings, a big strengthening aid to their group. Tipu not only encouraged the cultivation of commercial crops but also provided a good price for them through the state exchequer, thus contributing to their increased economic empowerment.

In hindsight, the progressive polices and reforms of Tipu paved the way for new advances in production, public life and to the oppressed groups who were empowered by the socio-economic changes. They thus became loyal workers who wholeheatedly contributed to the formation of the modern state. This paper is an attempt to bring to light the above aspects of Tipu's rule.

ROCKETS OF HYDER & TIPU PERIOD

Mr. H. M. Siddhanagoundar, Bangalore, Karnataka

Rockets or Fire Arrows were first used in the was by the Chinese soldiers during ancient times. We have reference that Rockets were used by the Vijayanagar soldiers. However we have not come across any evidence of this period. Hyder and Tipu have used Rockets extensively in the war with Britishers. But these Rockets were superior to that of the rockets elsewhere in the World during those days. It is assumed that the specimens of Rockets of Hyder and Tipu period are not available in India. But we have 3 specimens in Government Museum, Bangalore and many live rockets were discovered in Nagara of Hosanagara Taluk of Shimoga.

TIPU SULTAN'S ATTITUDE TOWARDS BRITISH WAR CPTIVES

Dr. K. G. Gopal Krishna Rao, Bangalore, Karnataka

Tipu Sultan's treatment of his British prisoners of war has recieved only a cursory attention from historians until now.Although the treatment of his prisoners by a monarch is an important part of the study of the history of that ruler because it reflects his moods,his concerns, his reservations and his apprehensions about the outcome of the war,not much attention has been paid to this aspect of the conduct of Tipu's tangled relations with the British.In the Second Mysore War and later, in the assault on the city of Mangalore,Tipu Sultan had to take a number of British soldiers and perhaps civilians as prisoners.

Some of these accounts are by well-known historians like Col. Marks Wilks and Kirmani.Accounts of these professional historians have been both candid and at the sametime exaggerated or a bit subdued for obvious reasons.And yet one of the most reliable, trustworthy and balanced reporting comes from the persons involved-the prisoners themselves.Long captivity like that of Col.Baily does not seem to have blunted their sense of observation or judgement in the long run. That is how these first person accounts become important tools to explore the mindset of a Sultan during the most troubled times of his career. This paper tries to obtain a comprehensive view of this situation in an analytical and objective manner.

TIPU'S DIPLOMATIC RELATIONSHIP WITH PRINCELY STATES OF NORTH KARNATAKA

Dr. Ashok Shettar, Dharwad, Karnataka

Tipu Sultan is perhaps one native ruler whose personality and policies are interpreted in widely varying evaluative term—both negative and positive depending on the ideological, communal, political or some other inclination of the writer writing about him.

Challenges that Tipu faced were far more difficult than those faced by his father. But more important of Tipu's policy compulsions and involvement in Inter-state relations of contemporary powers of Deccan and South India were inherited by him from his father, a case in point being his relations with the Peshwas which by extension determined Mysore's relation with some of the princely states of North Karnataka.

Policies pursued by Tipu within his kingdom and with different regional units beyond his kingdom as also his handling of the affairs of a region and a period need to be examined objectively, placing them in a perspective of the structure and processes of polity in the 18th century.

The present paper seeks to examine the nature, extent and efficacy of Tipu's diplomatic dealings with some princely states of Northern Karnataka. Tipu's relations witht he state of Savanur Nawabs merits our attention as it engaged Tipu persistently for a few years. Tipu had to deal not only with Savanur but also with some other smaller states and desgats which had generally come under the immediate overlordship of Savanur Nawabs as for example the Desais of Kittur.

The stage for Tipu's involvement in the affairs of the states in Northern Karnataka was set as early as 1763 when Hyder Ali had spread his tentacles upto Swadi and Bilagi following his conquest of Bidnur in Western Karnataka. Hyder's ambition to further expand the limits of his territories northwards was bound to bring him in conflict with the Marathas as Hakim Khan, the Nawab of Savanur was an ally of the Marathas. Abdual Hakim Khan, during a long period of 40 years of his rule (1754-1794) was a contemporary of

three successive Peshwas-Nanasaheb, Madhav Rao and Sawayi Madhav Rao and also of Hyder Ali and Tipu Sultan.

Tipu's engagement with the states in northern Karnataka has to be seen in the background of the strategical position of Savnur which lay between the Maratha seat of power and South India. Whoever wanted to dominate the polity of South India had to have control over parts of the country bounded by Krishna and Tungabhadra rivers. Therefore Hakim Khan's figths with Hyder and later with Tipu—or vice versa—were part of the wider struggle between the Peshwas on the one hand and Hyder and Tipu on the other, which in turn was a struggle for the balance of power between major political players of the time including the Nizam and the British.

The other state which engaged Tipu's attention on account of its recalcitrance was Naragund which was ruled by Venkat Rao Bhave, a Brahmin Desai, as the subordinate of the Peshwa. An attempt is made in this paper to examine the diplomatic and military initiatives of Tipu between 1785 and 1787 in relation to North Karnataka. Events leading to the conclusion of peace between Tipu and the Peshwa in April 1787 are critically examined. These relate to Burban ud Din's campaign on Tipu's behalf to win over Nargund, Kittur and other smaller pokcets of power in Northern Karnataka which according to Tipu rightfully belonged to Mysore and the consequent campaign of counter attacks by Tukoji and Bapu Holkar on behalf of Nana Phadnis, the astute Maratha Minister, to regain the lost possessions in Dharwad and Lakshmeshwar provinces.

Finally, the paper examines the extent to which Tipu gave diplomacy a chance to negotitate the settlement of disputes in his dealings with the states of North Karnataka.

TIPU SULTAN'S WAR DIPLOMACY AND ENCOUNTERS WITH BRITISH: AN ANALYSIS

Dr. Shadaksharaiah, Bangalore, Karnataka

Tipu Sultan was the last bastion of effective resistance against the raising power of the British East India Company in South India. Having succeeded to throne of Mysore state in the battlefield itself after the death of his father Hyder Ali in 1782, Tipu from the beginning had sole aim of routing out the British Imperial power out of India. In his career of a short period of seventeen years he was totally immersed in the struggle against the British in continuing the war that had started by his father. He was significantly beyond his father in his anxiety to introduce modern technology including weaponry to meet the British in the battles. His major interest was in building ships which could be used for both trade and defense, through which he had a larger plans to send an embassy to Constantinople, France and Egypt. In his initial effort he had sent a team consisting of a board of four officers, which had both diplomatic and commercial objectives. Tipu had hopes of inducing the Ottoman Sultan to send troops to Mysore in his endeavor to rout out the British, but Turkey Sulthan did not live up to his expectations. Another effort of sending an embassy to France by entering into an alliance to share with them the British possessions in South India also did not succeeded. Having suffered with a financial crisis at home after its costly war with Britain ending in 1783 and the political situation which was heading towards the revolution of 1789 forced the French to maintain neutrality during the third Mysore war. On the other hand, the Nizam and the Marathas who deserted the native ally joined the British to despoil Mysore and Tipu had to face enemies on all sides of his dominions. That too, even in his attempt of entering into the matrimonial alliances with the Nizam of Hyderabad was also negatived by the Nizam treating that the forefathers of Hyder Ali were low origin. Even though, Tipu had planned in a more ideal and strategic way in dealing with the natives as well as foreign powers he failed in his experiments due to uncomfortable political situations that exist in

India and outside. This paper attempts to sketch and analyze the war diplomacy of Tipu and his encounter with British in the third and fourth Anglo- Mysore wars wherein his efforts particularly in rallying the natives as well as foreign enemy powers for his advantage against British Colonial policy and their expansion in South India.

MAHARANI LAKSHAMMANNI AND HER RELATIONS WITH TIPU SULTAN

Dr. M. Susheela Urs, Mysore, Karnataka

Maharani Lakshammanni the dowager Queen of Krishna Raja Wodeyar II, occupied a very important place in the history of Mysore. This Rani who was secluded in the Zana-na till 1776, suddenly rose to the height of ambassador. She lost her husband in 1766, left no issues of her own. But Krishna Raja Wodeyar II had two infant sons from other wives.

Before, analyzing the relations between Rani and Tipu it is necessary to understand the relation between Rani and Hyder Ali. During the lifetime of the Krishna Raja Wodeyar II itself, the influence of Hyder in the affairs of Mysore Kingdom was growing without any hindrance. The political situation of South India was in prey for the contenders. Mysore was a bone of contention between the Marathas and the Nawabs of Sira and Arcot respectively. In Mysore the period from 1704 to 1761 was marked by the feebleness of the successors of Chikkadevaraja Wodeyar and there were constant dissensions between them and their ministers and ultimately the power fell into the hands of Hyder Ali.

Soon after the death of Krishnaraja Wodeyar II, Hyder installed Nanjaraja Wodeyar an infant son of Krishna Raja Wodeyar II, on the throne. The prince died in 1770, and he was succeeded by another prince Bettada Chamaraja Wodeyar and this prince also died in 1776. The reason for the death of princes is shrouded in mystery. But this situation further helped Hyder to grow more powerful and invariably the power shifted (slipped in) to the hands of Hyder.

Rani was watching all these events silently. Hyder was also watching her attitude closely and he was wise enough to understand her displeasure. To keep her in good books, Hyder asked her to search the successor to the throne from the nearest lawfull heir. Rani suggested the name of two young men who were related to royal family. Hyder rejected both the names on the grounds, that both of them are physically unfit to become rulers.

But actually the reason for the rejection was, both of them were related to Rani and they would definitely support her. Rather Hyder preferred an infant to growing young man with a will of his own.

In 1776, Hyder set aside the choice of Rani and installed a boy by name Khasa Chamaraja on the throne of Mysore. It marked the utter powerlessness of the royal family and growing power of Hyder. This aroused utter humiliation and discontent in the mind of Rani and she decided to protest against Hyder. However, Rani agreed to foster the young Raja as a true mother.

With this background Rani realized that her family would loose their authority in Mysore and decided to curb the growing power and influence of Hyder by seeking help of the British. Meanwhile, British extended their sway over South India, breaking the supremacy of Marathas, Nizam and Nawabs. She found only way to take British help, because Hyder was a common enemy for both of them. Rani took bold steps to enlist the British help to get the Mysore throne back to its rightful heirs.

Rani gathered some of the loyalists and utilized their services for secret missions. She sent emissaries to British camp at Madras and to the Marathas for the aid against Hyder Ali. One such loyal emissary was Thirumala Rao who carried on negotiations with Lord Piggott, the then governor of Madras to dislodge him from power. Realising the activities of Rani she was kept under strict watch to curb her influence in the palace.

The British watching the events closely the activities of Hyder Ali and they considered him as danger to their supremacy. When Hyder was busy in second Mysore war with the English, Thirumala Rao opened negotiations with Jhon Sullivan who was a British Resident at the court of Tanjore. Jhon Sullivan helped Thirumala Rao and his brother Narayana Rao, to stay at Tanjore. Thirumala Rao sitting at Tanjore for about 6 years and worked as the accredited agent of the Rani and opened communications with the English at Madras.

In May 1782 Rani showed inclination by offering to pay huge sum of money to the British for their help. She wrote a letter to Lord Macartney, then Governor of Madras, to provide military help to defeat Hyder, for the help they provided, she offered to pay one crore of Arcot rupees for the expenses of military camp and grant of a Jahagir yielding revenue of 15 lakhs rupees per annum. She emphasized that all these wealth would be released to British, only

after giving consent to help them in restore the Mysore Kingdom to the Wodeyars. After 6 months correspondence with the British, Sullivan authorized to conclude a treaty with Thirumala Rao on behalf of Rani. According to that the Rana Treaty consisted of 15 articles was signed by John Sullivan.

In accordance with the treaty, British dispatched an army under the command of Colonel Lang towards Coimbatore and succeeded in hoisting Mysore flag in the ramparts of Coimbatore. Colonel Fullerton decided to proceed towards Srirangapattana through Satyamangalam during the absence of Tipu in the capital. But he was instructed to suspend the movement, following the death of Hyder and Tipu concluded peace with the British at Mangalore.

After the death of Hyder, Tipu took possession of power, the hostility continued between Rani and Tipu. Termination of second Mysore war, death of his father, loss of territories aroused Tipu. He had steadily determined on the total extirpation and destruction of British power. He formed an alliance with Marathas and Nizam and became a powerful factor in the political arena of South India. He also sought the help of French to uproot the British.

Meanwhile, the loyalists made an attempt to do justice to the royal family who were suffering from grief, discontentment and planned a plot against Tipu. The scheme was prepared to extirpate Tipu from the Kingdom taking the aid of British. But the plot failed before its execution. No reference is available to know whether Rani was involved in this plot or not, even *Hydernama* contained no reference regarding this.

When Tipu made all the arrangements to face the British in war, on the other side the agents of Rani, camped at Tanjore and then at Coimbatore provided the information to British about the plans and arrangements made by Tipu against the English. Thirumala Rao, made frequent visits to Madras and kept the British in alert about the movements of Tipu. He had established good rapport with British about Rani. Campbell, Governor of Madras assured him that he would do everything according to the wishes of Rani.

As assurred, the Governor of Madras sent a force under General Meadows accompanied by the agents of Rani, marched towards Karoor, captured Vijayamangalam and Dharapuram. On hearing this, Tipu left Coimbatore and retreated to Srirangapattana with his army. Tipu tried to capture Thirumala Rao but failed.

Governor General Lord Cornwallis laid siege to Srirangapatana in 1792, with his allies. Tipu sued for peace. General Meadows who had all along the course of the war was against the conclusion of war and wanted to capture the fort and restore the old royal family. Governor General did not listen to him and peace was concluded, this caused utter disappointment to the Rani and her agents. General Meadows was also disappointed and returned to Madras.

On September 1794, Lord Hobart assumed office as Governor of Madras. He was well aware of the secret negotiation of Rani and her agents and was sympathetic also. Meanwhile Rani traced Tipu's intrigues with the French and copy of the proposal sent to Thirumal Rao. Governor General asked Thirumala Rao to watch the movements of Tipu and the affairs of Srirangapatna and to communicate the same to his secretary Mr. Webbe. Thirumala Rao in compliance with the wishes of the Governor General used to communicate every useful information that he had gathered to Mr. Webbe.

In 1796 Khasa Chamaraja a nominal king of Mysore died. But Tipu never showed any interest to install a person belonging to the royal family on the throne. This act of negligence of Tipu was deeply resented by the royalists and enhanced their sympathy towards Rani.

After this, the secret agents of Rani and British became very close. Tipu tried to procure large French army to drive the British out of India. This attitude of Tipu aggravated and fastened the action of British to wage war with him. On the 4th May 1799, General Harris captured the fort of Srirangapatana and in the encounter Tipu was killed. Governor General communicated Thirumal Rao that he would restore the kingdom to the old royal family.

To conclude the relationship between Rani and Tipu was no doubt hostile. Both of them fought for their liberation and absolute power, the only difference was Tipu fought against an alien and Rani fought against the situation. Ultimately circumstances brought the downfall of Tipu and Rani won the battle to some extent.

SOME ASPECTS OF REVENUE ADMINISTRATION UNDER TIPU SULTAN

Dr. G. Venkataraman, Chennai, Tamil Nadu

The survival of any kingdom depends upon the efficient system of Revenue Administration. In fact, it forms the backbone of any kingdom. Revenue Administration had played a vital role in the governance of a country through the ages in India. In the early modern period of South India, Revenue Administration in Mysore under Tipu Sultan is a significant chapter in South Indian History.

The techniques followed in revenue collection, the treatment meted out to revenue officials, the revenue regulations which were described by the English as "the most accurate delineation of the modern Mohammedan Government that has appeared", the modification in land revenue, the encouragement to agriculture which had been the backbone of the nation and life-line of economy, the beneficial measures to agriculturists and improvements in irrigation, cancellation of trade permits of the British merchants, promotion of industries and trade and commerce, offers of incentives and solid concessions to foreign merchants, innovations in manufacturing front, expanding trade relations with foreign countries, proliferation of factories and business establishments, the tax assessment methods, the warehousing activities, the measures to improve the resources of the State and notable reforms in the economic sphere during the period of Tipu Sultan are his spectacular achievements. This is how Tipu Sultan had left his footprints on the sands of time.

This paper attempts to highlight the above economic aspects which illuminated the age of Tipu Sultan in Mysore.

MARITIME FORCE UNDER TIPU'S ADMINISTRATION

Dr. K.G. Vasantha Madhava, Mangalore, Karnataka

The sources which highlight the maritime force under Tipu sultan are apprised These sources are varied but furnish a few interesting information on the subject of study The maritime force in reference to trade and commerce is first taken into consideration The next item of the subject viewed here is naval force. Its organization the code of conduct and its role in his military set up is discussed. The impact of maritime force of Tipu on socio-economic conditions are informed

The study of the subject of study reveals of the following points:

1. Tipu inherited the maritime policy of his father, Haidar Ali, but tried to organize it on sound basis. But his intensive interest in this aspect commenced after 1792
2. His maritime force contributed much for the expansion of trade and commerce in the Trans-oceanic region. This led to the emergence of commercial oriented cities and the rise of new trading population in his kingdom
3. Tipu's passion for invention and his interest in the initiating indigenous technique could not cope with the situation of time. Therefore he had to depend upon the French technicians in building his fleet as known from the records of the year 1798
4. One major obstacle in the maritime set up was that he heavily relied on Mangalore port which was inadequate to meet the challenge from his opponents, particularly the English

HYDERALI AND TIPPU SULTAN: THEIR CONQUESTS AND DEFENCE WORKS

Dr. S. K. Joshi, Dharwad, Karnataka

Life was very short for Hyder and Tippu. After holding the societies-both Hindu and Muslim firmly, there was hardly any possibility of understanding between these two communities, strong economic and social structure was a dream; regional integration was out of their dictionary.

May be, there are records in, (Dr. A.K. Shastri), *Sanads, Farmans*, and official dealings that these two rulers bestowed some grants wealth and protection to the Hindu Math like Sringeri and the Sri Saradamba temple. But such are a few in numbers, including Ranganathswami temple at Srirangapattana.

As per the architectural contributional works are concerned, a small effort is made to construct the royal palace at Mysore and the fort, the Srirangapattana palace, masjid and the forts at Bangalore and Sira to mention.

But the forts that are enlisted further here in this essay, were already existing from the historical past, Hyder Ali and Tippu Sultan by virtue of circumstances and ambitions, destined to invade different forts, they came, they saw and they conquered, Hyder Ali made conquest of many forts in Mysore, Malabar, Dakshina Kannada, Uttara Kannada, Chitradurga, Bellary, Dharwad, Belgaum, Bijapur Districts and the like. The people and the rulers of these small princely states, simply submitted to these invaders. This is a historical fact.

To conclude in sketching Hyder Ali and Tippu Sultan, no doubt that the son was succeeded by his father (1782), whose military resemblance to his father was his physical courage and military skill. Hyder, in the words of WILKS, "unfortunately, earnestly, and broadly" predicted that his son would "lose the empire which he himself had gained". The prediction did not go wrong. We are also part of such history.

TIPU SULTAN AND INDIAN HISTORIOGRAPHY

Dr. T. P. Sankarankutty Nair, Thiruvanathapuram, Kerala

Tipu Sultan, son of Haider Ali Khan, Sultan of Mysore is a much misunderstood ruler of India, particularly of the Far South. But there are ever so many works which made studies on Tipu Sultan at length and in depth. A peep into these sources forms the central theme of this paper.

The Malayalee population is familiar with a biography written by a literary critic and editor of the old weekly paper, the Kaumudi namely P.K.Balakrishnan. His work entitled Tipu Sultan published in early 1950's appears to be perhaps one of the earliest works on Tipu produced in Malayalam language. Dr.C.K.Kareem's Kerala Under Hyder Ali and Tipu Sultan, Sardar K.M.Panikker's History of Kerala (1498-1801), Mohibbul Hasan's History of Tipu Sultan, Roland.E.Miller's Mappila Muslims of Kerala, Stephen.F.Dale's Islamic Society on the South Asian Frontier, K.N.Panikker's Against Lord and State, M.Gangadharan's Malabar Rebillion, A.P.ibrahim Kunju's Mysore Kerala Relations in the 18th Century and Mappila Muslims of Kerala are some of the studies made in the second half of the 20th Century. A novelite was produced by Bhagawan Gidwani entitled, "The Sword of Tipu Sultan" and it became a world famous literary attempt. British Historians like P.Hardy(The Muslims of British India) and W.W.Hunter justified the white man's burden. M.H.Gopal made a dispassionate study on the Economic Policies of Tipu Sultan. Mohibul Hasan's doctorate submitted to the London University is an unbiased study. In the name of Tipu's religious policies many attacked him directly or indirectly.

Archival data available in the Tamil Nadu Archives (Madras), National Archives of India (New Delhi), Bombay Archives (Mumbai), National Archives of France (Paris) etc yet remains untapped fully by the researchers.

TIPU SULTAN - BETWEEN IMPERIALISM AND SECTARIANISM

Prof. S. Chandrashekar, Gulbarga, Karnataka

No other study of a historical personality has triggered so much controversy as Tipu Sultan. The sources and documentation on Tipu and his rule, both in Indian and foreign languages throw up conflicting and contradictory images of the Mysore Sultan. The images swing between denunciation and deification. While a large number of European imperialist - colonialist writers and many Indian nationalist writers portray him as an unscrupulous tyrant and a bigot, others describe him as a revolutionary, republican, a great modernizer and secular ruler. A few have even called him a 'socialist' and a 'citizen'.

The very nature of Tipu and the context in which he was the Sultan has produced volumes of material in several languages which is scattered all over the world. Most of the printed material is in English and presents a highly distorted view. Every Englishman who was in India and those in England who were directly or indirectly connected with Indian affairs of the time has written something or the other. Since Tipu and his father Hyder bitterly fought English colonialism, there is bitterness in their writings. When it comes to writing on Tipu, it becomes venomous because Tipu unlike his father, was uncompromising in his opposition to the British imperialism. A substantial amount of source material in non English European languages and Indian languages is not sufficiently tapped. Further local sources like ballads, legends, myths and folklore besides a wide variety of Kannada literary sources are hardly consulted to reconstruct the history of Tipu and his reign. In this paper the treatment meted out to Tipu by Imperialist and Sectarian writers is examined and an alternative is suggested.

TIPU SULTAN AND THE MARATHAS

Dr. M. V. Srinivas, Bangalore, Karnataka

Mysore Maratha relations can be traced to the seventeenth century. Shivaji's father Shahaje made a permanent abode in Karnataka and extended his reign to the former tributaries of Vijayanagar. He had a palace in Bangalore. His son Shivaji was more ambitious than his father and undertook the conquest of South India. Balaji Vishwantth the first Peshwa brought from Delhi Sannads by which Karnataka *mamla* was assigned to the Marathas for the collection of *Chouth* and *Sardeshmukhi* Baji Rao I the second peshwa led several expeditions to Karnataka. During this period the Marathas became an absolute power in India. Sahu sent Raghiji Bhonsle and Fatesing to protect the Maratha king at Tanyore. These two sardars moveled on Carnatic killed the Nawab of Carnatic. They also rawaged the cohole of Karnataka and took away immense wealth to Poona. Balaji Rao obtained the Karnataka region permanently for himself. He led expeditions to Karnataka every year and took away immense wealth. The Marathas were able to occupy most of the northern Karnataka regions which belonged to Haider. But very soon the disasters defeat at Panipat brought out a great change. Hyder was able to regions his poession. Madhava Rao Peshawar a great leader of the Marathas led expiditions to Karnataka and strangthened Martha power in the south

Tipu began to take great interest in Maratha affairs from 1769. He was bent upon recapturing the regions which Haidar had conquered. He found the situation more complex Tipu's relations with his two immediate neighbours were marked by a kind of power politics which would allow any power to remain in peace until the decisive superiority of one power was firmly established. Each of these three powers the Nizam of Hyderabad, the Marathas and Tipu was involved in a contest in order to become the supreme master of the south. Among these there the least powerful but the most ambitious was the Nizam whose strong point was his opportunity in joining . the combined strength of the Maratha, the Nizam and Tipu would have succeeded in defecating the British

but the British were able to keep alive the difference among the Indian rulers.

The British who wanted to put down Tipu Sultan were desperately trying to form a confederacy to defeat Tipu. The Marathas who has lost their former glorify and strengths needed the alliance with the British. Tipu was also trying to disongage the Marathas from the English. He solicited neutrality if not co-operation on the part of the Marathas in case of Anglo-Mysore War. Tipu was the only prince of India who understood the long range reperenssion of the British machination. This was the reason why he preferred the Marathas who too were unfortunately guided at this time only by the fleeting and the immediate gains. With this object Tipu launched upon his project of educating the Marathas. He told the Peshwa "You must realise that I am not at all your enemy. Your enemy is the Englishman of whom you must be beware"

But Peshawas policy was marked by timidity and indecision. In the meanwhile Cornwallis succeded in farging a caolition with the Marathas and the Nizam. With the help of the two allies the British were able to defeat Tipu Sultan in the III Anglo-Mysore war. After the war the Marathas got their share of the territory. Encoraged by this gain they remained with the British in the IV Mysore war. After this war also they got the territories north of Tungabhadra.

COINS OF TIPU SULTAN

Dr. R Gopal, Mysore, Karnataka

Tipu Sultan assumed the Royal Office in 1882 after the death of his father Haidar Ali Khan and he ruled Mysore Kingdom for 17 years. During his rule he has issued varieties of Coins and they were minted from sixteen different mints situated in different locations of the State. The author of the paper has identified two new mints namely Kadire and Kaloor near Kochi. Another mint Sakkare Kote is identified as Sakkare pattana or Sakharaya Pattana in Hassan district. Kadire may be identified with Kadri of Mangalore.

Tipu Sultan has issued more than five hundred and fifty-one type of coins. He has issued gold, silver and copper coins with the name of his ruling year. He has ruled 17 years and one can find 17 names on the coins starting from Jaki to Barish. In his coins one can find four varieties of Gold, Seven types of silver coins and five types of Copper coins. In this paper an attempt is made to present the detailed information about the coins issued by Tipu Sultan.

SRIRANGAPATTANA THROUGH THE AGES

Dr. La Na Swamy, Mysore, Karnataka

Srirangapattana is a small town and a Taluk head quarter of the same name in Mandya District of Karnataka State. This small town has a continuous history of thousand years. The origin of the city remains in obscure. There are two versions about the humble start of the village Srirangapattana.

According to one version the temple of Sriranganatha at Srirangapattana was built by Hambi Devadasi (the wife of the God) in 817A.D. In A. D. 894 Ganga general Tirumalaiah extended the temple by adding Navaranga and built another temple dedicated to lord Venkataramana and named the Place as Srirangapura or Srirangapattana. An inscription of Srirangapattana ascribed to 1210 A.D. states that it was an *agrahara* and to which grants were made by Ballala II. Another inscription calls it as *Brahmapura alias Chaturmukha-narayana-Chaturvedi-mangalam*. Then onwards the town Srirangapattana slowly started gaining political importance. During the period of the Vijayanagara empire it gained importance and a mud fort was built by Timmanna Dandanayaka of Nagamangala in A. D.1454. Later on the fort was developed by the Vijayanagara rulers as on important fort.

In 1610 it was taken over by the Raja Wodeyar of Mysore. Ranadhira Kanthirava, Doddadevaraja and Chikkadevaraja Wodeyar renovated and strengthened this fort and created all required civic amenities along with military up-gradation. The Fort Srirangapattana was besieged several times from the period of Salva Narasanayaka of Vijayanagara Empire to the last in 1799, which reduced it to the ruins. Haider and Tipu also contributed to the development of Srirangapattana. The outer most fortification was built during this period. The elevated gate ways were built by Tipu as per the directions of the French engineers. In this paper the growth of the city from humble village to the vice-regal capital-then the capital and its falls will be discussed along with the military actions on it.

Chief Guests

Sri A.H. Vishwanath
Hon'ble Member of Parliament,
Mysore Constituency

Sri Siddaramaiah
Hon'ble Ex. Deputy Chief Minister and
Opposition Party Leader,
Karnataka Legislative Assembly
Bangalore

Sri H.S. Shankaralinge Gowda
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Chamaraja Constituency

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Member of Legislative Council

YOU ARE CORDIALLY INVITED

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